SOVEREIGN GRACE CHURCH

March 12th, 2023

We gather together
Sunday mornings at 10 a.m. and
Wednesday evenings at 7 p.m.

Nursery available for 4 years old and younger

"And she shall bring forth a son, and THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."

(Matthew 1:21)

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Beloved, by God's distinguishing grace, we love Him, and *that* because *He first loved us*. And because the Lord's sheep are, and everlastingly have been, loved—at God's appointed time, He gives us ears to ever hear His Son. And taught of the Father we *know* very well for whom His Son has the power to lay down His life, and for whom He has power to take it again; indeed we rejoice to *know* He has *all* power that He should give eternal life to *AS MANY AS* THE FATHER *HAST GIVEN HIM* before the world began. And being made one with God's Son, the world may know that the Father hast sent Him, and hast loved us, as much as He hast loved His dear Son [1 John 4:19, 2 Timothy 1:9, John 17:1-3,23]. Praise the LORD for His unmerited, underserved, unsought love in Christ Jesus our Lord. *"Herein is love, not that we loved God, but that HE LOVED US, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another"* (1 John 4:10-11). AMEN! — JDM

WELCOME

SINNERS are welcome at Sovereign Grace Church. We are a local body of the Lord Jesus Christ. As you spend time with us, you'll soon discover we're an imperfect assembly, with an imperfect pastor, yet by God's underserved grace, we preach, believe, and know the perfect gospel of our never failing Lord Jesus Christ. Reader, we call His name Jesus for He shall (not might, not maybe) rather He shall save His people from their sins. And beloved believing sinner you already know it! You are *complete in Him*, saved to the *uttermost* [Colossians 2:10, Hebrews 7:25].

ANNOUNCEMENTS

Happy Birthday!
Bobby Luman, March 20th

RESOURCES

BE sure to visit our website for gospel articles, live messages, and resources.

Grace Articles

Salvation Woefully Represented

"…He shall save His people from their sins."(Matthew 1:21)

THE nature of Christ's salvation is woefully misrepresented by the present day "evangelist." He announces a Saviour from Hell, rather than a Saviour from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of fire who have no desire to be delivered from their carnality and worldliness. The very first thing said of Him in the [New Testament] is, "thou shalt call His name JESUS, for He shall save His people (*not* "from the wrath to come," but) *from their sins"* (Matthew 1:21). Christ is a Saviour for those realizing something of the exceeding sinfulness of sin, who feel the awful burden of it on their conscience, who loathe themselves for it, who long to be freed from its terrible dominion; and a Saviour *for no others*. Were He to "save from Hell" those who were still in love with sin, He would be the Minister of sin, condoning their wickedness and siding with them against God. What an unspeakably horrible and blasphemous thing with which to charge the Holy One!

Should the reader exclaim, *I* was not conscious of the heinousness of sin nor bowed down with a sense of my guilt when Christ saved me. Then we unhesitatingly reply, Either you have never been saved at all, or you were not saved as early as you supposed. True, as the Christian grows in grace he has a clearer realization of what sin is—rebellion against God and a deeper hatred of and sorrow for it; but to think that one may be saved by Christ whose conscience has never been smitten by the Spirit and whose heart has not been made contrite before God, is to imagine something which has no existence whatever in the realm of fact. *"They that be whole need not a physician, but they that are sick"* (Matthew 9:12): the only ones who really seek relief from the great Physician are they that are *sick of sin*—who long to be delivered from its God-dishonouring works and its soul-defiling pollutions.

Inasmuch, then, as Christ's salvation is a salvation from sin—from the love of it, from its dominion, from its guilt and penalty—then it necessarily follows that the first great task and the chief work of the evangelist is to preach upon SIN: to define what sin (as distinct from crime) really is, to show wherein its infinite enormity consists; to trace out its manifold workings in the heart; to indicate that nothing less than eternal punishment is its desert. Ah; and preaching upon—sin not merely uttering a few platitudes concerning it, but devoting sermon after sermon to explaining what sin is *in the sight of God*—will not make him popular nor draw the crowds, will it? No, it will not, and knowing this, those who love the praise of men more than the approbation of God, and who value their salary above immortal souls, trim their sails accordingly. "But such preaching will drive people away!" We answer, far better drive the people away by faithful preaching than drive the Holy Spirit away by unfaithfully pandering to the flesh. — A.W. Pink

Saving Faith

"He that hath the Son hath life…" (1 John 5:12)

THE faith of the natural man, the unregenerate man, is reasonable and logical, and often very influential (Matthew 7:21-23); but the faith of a Christian is a gift of God, a miracle, and always produces a radical change in those who possess it.

A man cannot possibly possess saving faith, whose thinking and attitude has not been radically changed concerning God and righteousness, man and sin, and Christ and grace (2 Corinthians 5:14-17). The difference between the two kinds of faith, *natural* and *spiritual*, *spurious* and *biblical*, is the difference between *shadows* and *substance*, [mere] *words* and *reality*. Natural faith *believes*, but saving faith *knows* [Romans 8:28]. Natural faith merely *acknowledges* what saving faith *experiences*. As J.C. Philpot once said, "The religious professor receives doctrines because he sees them in the Bible. The believer not only sees them in the Book, but he feels them in his heart, put there by the Holy Spirit." So you see, the difference is great. The difference is the difference between a [mere] *professor* of Christ and a *possessor* of Christ, one who believes in the Son and one who *"hath the Son"* (1 John 5:12).

The world is filled with religionists who "believe in Jesus" and live as if He were dead (Their Jesus is dead, a mere figment of their imagination) but the child of God has fellowship with the resurrected, living Lord Jesus who sits upon His sovereign throne of glory and grace. — Maurice Montgomery

Living Faith

"Through Him we both have access by one Spirit unto the Father" (Ephesians 2:18)

No sooner has living faith embraced the Person of Jesus (and that is the first object which faith lays hold of), than it embraces Him as the divinely-appointed Mediator. And how sweet and suitable is such a Mediator to a poor, sinful, crawling reptile, a wretch defiled, morning, noon, and night, with everything foul and filthy, who has broken the law of God a million times, and cannot keep it a single moment! "How can I," argues the soul, "so full of sin and depravity, how can I approach with acceptance the great, glorious, and holy Jehovah? I cannot, I dare not!"

But when it sees, by the eye of faith, a divinely-appointed Mediator, a glorious Intercessor, a great High Priest over the house of God—One that has shed His [own] blood to put away sin; One who has righteousness to justify, and has a fullness of grace and glory to give to the poor, needy, and naked—as faith sees, as hope embraces, as love enjoys this, there is a coming to God through this divine Mediator; as the Apostle says, *"Through Him we both have access by one Spirit unto the Father" —"Who by Him do believe in God, who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God"* (Ephesians 2:18, 1 Peter 1:21).

Our only access to God is through the Mediator whom He has appointed. All your prayers, tears, sighs, and groans; all your religious thoughts, acts, and words are worthless, utterly worthless, unless perfumed by the intercession of the only-begotten Son of God. [AMEN!] — J.C. Philpot